

St. Anthony's Messenger.

ORGAN OF THE THIRD ORDER OF ST. FRANCIS

AND DEVOTED TO

THE INTERESTS OF THE HOLY FAMILY ASSOCIATION.

No. 5.

OCTOBER, 1909.

VOL. XVII.

(For ST. ANTHONY'S MESSENGER.)

Blessed Mary Margaret Alacoque.

Thou client of the Heart Divine,
And sharer of Its ardent fire;
That we may burn with love like thine
Is, passing all, our one desire!
A near to Christ art thou in bliss,—
One favor ask for us below,
Who seek no other gift than this,—
That we His Sacred Love may know!

O precious bond, and union sweet,—
All earthly joys to us are vain;
They come to us in rainbow-hues,
But ne'er with us do they remain,
The priceless boon of Christ's dear Love,—
The blessed peace It doth impart,
Make wealth enough for those who crave
The Treasure of His Sacred Heart.

—Amadeus, O. S. F.

The Tertiaries' Corner.



IN the early days of the Third Order Tertiaries wore a habit peculiar to themselves. All historians say that the first members of the Third Order, Blessed Luchesio and his wife, were clothed by St. Francis with a simple and modest garment of an ashen-gray color and a cord with several knots. A great number of Tertiaries wore this habit; St. Louis, the king, would sometimes put it on; but as fervor decreased, it underwent great modification. At first a large tunic was worn under the ordinary dress, as some few fervent Tertiaries of both sexes do still; then the dimensions were reduced to those of the small habit or scapular, the use of which was permitted by Pope Julius II. This scapular must be of woollen stuff, of a brown or ashen-gray color; it should be of a sufficient length at the front and at the back to allow of its being confined at the waist by the cord. The bands over the shoulders are usually of the same material as the habit. A habit (or scapular) of the same size as the Carmelite scapular is now authorized as being of sufficient size. The cord may be of hemp, flax or wool, with three knots in honor of the Most Holy Trinity, or five, in honor of the Five Holy Wounds of our Lord; it should not be too thin nor too thick.

It is sufficient that the first habit should have been blessed; when that is worn out it may be replaced by another without the necessity of the new one being blessed. Tertiaries must constantly wear the habit or scapular and cord in order to enjoy the rights and privileges attached to doing so. (Seraphic Rule, Chap. I., § 3.)

The religious habit, represented by the scapular which you wear, my dear Tertiary, ought to remind you of the mystery of the Incarnation by which the Son of God was clothed in human flesh, liable to suffering. It ought also to remind you of the obligation laid upon every Christian, which is even more binding upon you as a Tertiary than upon others, and which St. Paul describes in those stirring, forcible words: "Put ye on the Lord Jesus Christ, and make not provision for the flesh in its concupiscences." (Rom. XIII., 14.) Before putting on the Lord Jesus Christ, we must be stripped of self and of our passions also, in so far as they are contrary to reason, to the law of God, and to the inspiration of the Holy Ghost. If we forget the law of Christian moderation; if we frequent the worldly society forbidden by the Rule; if we do not avoid occasions of sin, *we make provision for the flesh in its concupiscences*. But in joining the Third Order we have given up all that; and the habit which we have received, an eloquent symbol of the presence of Jesus Christ in us, Who has come to clothe us with His strength that we may not succumb in the fight, that habit has become a strong *armor* for us against *the attacks of the world, the flesh and the devil*. But the chief and positive obligation of which the religious habit reminds us is that of *putting on the Lord Jesus Christ*; it is

that of imitating His virtues in our own lives, of imitating His fervor in our own prayers, His forgiveness of His enemies, His unchanging gentleness, His divine modesty, His deep humility, His fidelity in doing all things well, His indomitable courage. As a complete habit wraps the whole body and covers all its members, so there should not be one faculty of our soul, or a single moment of our life, which is not, as we may say, clothed in Jesus Christ.

Our clothes are not only a covering for the body; they are also an adornment to it, and lend it whatsoever of gracefulness is in them. Jesus does more for us than merely covering our spiritual nakedness with his merits; He gives us of His beauty also. And when our soul habitually lives under the influence of His love and His inspirations, He gives it a heavenly brightness and beauty which bring to mind the words which our Lord once said to a saint: "If you could see the beauty of a soul in a state of grace, it would be the last thing you would see in this life, for you would at once die of love."

But now we must say something of the symbolical meaning of the cord also, which is a part of the Franciscan dress. Before girding you with the cord, the priest who is opening to you the doors of the religious life, recites the following prayer:

"O God who, in order to redeem a slave, wouldst have Thy Son to be bound by the hands of impious men, bless, we beseech Thee, this cord, and grant that Thy servant, who is girded with this cincture of penance, may always be mindful of the cords of the same Jesus Christ our Lord, and acknowledge himself as perpetually bound to Thy service. Through the same our Lord Jesus Christ, Thy Son. Amen."

If we desire to put on our Lord and to live godly in Christ, as the Apostle says, we must expect persecution, but the remembrance of the Passion of Jesus Christ, constantly called to our mind by the cord, the figure of the bonds that fettered our Divine Master, will be a powerful help to us in triumphing over every obstacle.

Let us, then, often think of the bonds of Jesus, and we shall accept our own bonds lovingly. Is there anyone in this world who is not in bonds, in one way or another? The father of a family is fettered; the mother is fettered; children, servants, masters, all are in bonds more or less. But who would complain, when he thinks of the greatest suffering that ever was undergone, and of the boundless love which accepted that boundless suffering?

Let us imitate our Seraphic Father. Let our voluntary bonds unite us still more closely to the great Victim of Calvary, Who drew from St. Francis the words: "Nothing is sweeter to me than the remembrance of the life and Passion of Jesus Christ. I should never need any other book, were I to live to the end of the world."

(For ST. ANTHONY'S MESSENGER.)

The Venerable Fr. Antonio Margil, O. F. M.

(By ESPERANZA.)

**XII.—A SUPPLY-TRAIN WHICH DID NOT REACH ITS DESTINATION.—
EATING CROW.—LACK OF WAX AND WINE FOR HOLY MASS.**

FOR two years after their arrival in Texas no supplies reached the poor missionaries. The provisions they had brought along soon ran low, so that the religious were reduced to short rations. To make matters worse, the corn which the Indians planted in 1717 and 1718, by reason of the lack of sufficient rain, produced scanty harvests. The distress of the Fathers was reported to the Colleges of Zacatécas and Querétaro, and the superiors hastened to lay the matter before the viceroy. Viceroy Marquis de Valéro appointed a governor, and directed him to relieve the sufferers. "I do not know to what to attribute the delay," Fr. Espinoza writes; "nor do I wish that through my reports the reputation of any officer should be blackened; but certain it is that at the request of the Fr. Presidente of the Rio Grande Missions a corporal and fifteen soldiers, together with some religious, started out to bring the help which the viceroy had provided with a lavish hand. These supplies, which would have saved the province, remained in the desert like a ship run aground."

The reason was that when the company and supply-train reached the vicinity of the Trinity river, more than forty leagues from the country of the Texas, they found the river not only impassable, but the whole district flooded with water to a distance of six miles. They waited until December, but when they found their position dangerous, owing to increased rainfalls, they concealed the supplies in a hillock and returned to the Rio Grande completely discouraged. The friars, who had come along, likewise departed, but not before leaving a letter explaining the situation and the locality of the hidden goods in the hands of some Indians with directions to forward the letter to the missionaries when they should be able to pass beyond the flooded district. Unfortunately the missionaries learned nothing of all this until July, 1718.

"Before relating what then happened," Fr. Espinoza says, "I wish to give a brief account of the miseries to which we all were subjected. In the first place, daily bread, which in that country is cornbread, failed us. If at the cost of running through all the rancherías a peck or a quart of corn was obtained, we made so much ado about it, as though some great relief had reached us. The scarcity of the grain did not permit the making of so much as a tortilla (corncake). In order to give a mouthful of meat some company, if perchance there was any meat, a handful of corn was

boiled, and this boiled grain served as bread at table. Salt was wanting altogether. When, therefore, through some good fortune, beans had been obtained, for want of salt, they were so unpalatable that they could serve in place of a cathartic.

"There was no place whence meat could be procured; for the very signs of ram and bull seemed to have ascended to the skies. But rarely some compassionate Indians would fetch a quarter of venison. Even this for want of salt was not agreeable to eat. Many a day dawned without anything on hand to which the stomach could appeal; but as necessity is inventive, it occurred to one of the Fathers that possibly the flesh of the crows might not be so despicable after all. They abound in the trees here during the morning hours. The color, flavor and toughness was indeed repugnant to the taste, but necessity gave it such a flavor that for the greater part of the year it furnished a most delicious dish. When the other missionaries heard of the discovery, with little trouble they, too, secured crows and blackbirds for their ordinary meals. On days of fasting and abstinence there was some difficulty; but the Rules and the Precept of the Church on the subject were observed all the same.

"The burden of distress, however, weighed upon us most heavily when the wax for the holy Masses gave out. Many days were occupied in fixing up the stubs and ends, until all the wax had been consumed. After that we had recourse to candles made of animal fat; but the quantity collected among the Indians was so small that on Sundays we found ourselves compelled to celebrate holy Mass with but one greasy candle. The wine was so scarce, that only so much was put into the chalice as was necessary to make it lawful matter.

"At that time Fr. Antonio Margil (of the Zacatécas band of missionaries) who toiled thirty-two leagues farther away, came to our missions. Though among them as well as with us everything necessary for the table had given out, they still had what was necessary for the altar. As soon as he noticed the lack of wine and wax, he jestingly confided to me that he, though an old man, had buried a bottle of wine for the time of extreme necessity. As soon as he had returned to his mission, he sent us a quart bottle full of wine and a pound of wax. This was divided among six priests. It gave us great consolation, inasmuch as it enabled us to celebrate holy Mass sometimes during the week.

"There were a great many other hardships which afforded opportunity for merit during the two years. I leave them to the consideration of intelligent readers, and I hope that the Sovereign Father of all has marked down in His records what His laborers have undergone, and reserves the compensation for the day of eternal retribution. It only seems necessary for me to remark, lest he that is not well-read, might be scandalized, that, in case of necessity not even as extreme as ours was, it is lawful to celebrate

holy Mass with only one light, be it of wax, tallow, or any kind of liquid, as moralists concede, and as the Roman Ceremonial of Gavanto remarks in quoting Azor."

Fr. Espinoza, according to the legislation of his time, was right. Rev. Bartholomaeus Gavantus, in the standard work, "*Thesaurus Sacrorum Rituum*," editione 1791, vol. i, page 151, questions: "An sufficiat unicum lumen? Concedit in necessitate Azor, lib. 2, tit. 8, quest. 5." "An vero possit haberi sebaceum ex sevo? Negat Suarez, concedit Azor, loco citato." See also De Herdt, vol. i, 251. Such a necessity would occur on a Sunday or on another day of obligation. It is only on these days the Fathers in their distress celebrated the Holy Mysteries with such meagre requisites until Fr. Margil provided wine and wax. After that they celebrated holy Mass "sometimes during the week."



The Confessional Is the Light-house of God.

The following words are taken from a discourse by the late Cardinal Newman: "How many are the souls in distress, anxiety or loneliness, where the one need is to find a being to whom they can pour out their feelings unheard by the world. Tell them out they must. They cannot tell them out to those whom they see every hour; they want to tell them and not to tell them. And they want to tell out, and yet be as if they were not told; they wish to tell them, yet are not strong to despise them; they wish to tell them to one who can at once advise and sympathize with them; they wish to relieve themselves of a load in order to gain a solace; to receive the assurance that there is one who thinks of them, and one to whom in thought they can recur; to whom they can betake themselves, if necessary, from time to time, while they are in the world.

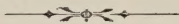
"How many a Protestant heart would leap at the news of such a benefit, putting aside all ideas of sacramental ordinances altogether. If there is a heavenly idea in the Catholic Church—looking at it simply as an idea—surely next after the Blessed Sacrament, confession is such. And such it is ever found, in fact; the very act of kneeling, the low and contrite voice, the sign of the cross, hanging, so to say, over the head bowed low—and the words of peace and blessing, declare it. Oh, what a soothing charm is there which the world can neither give nor take away! Oh, what a piercing, heart-subduing tranquillity, provoking tears of joy, is poured almost substantially and physically upon the soul—the oil of gladness, as the Scripture calls it—when the penitent at length rises, his God reconciled to him, his sins rolled away forever! This is confession as it is in fact, as, those who bear witness to it, know by experience."

The Holy Rosary.



CTOBER is the second month of the year which the Church consecrates to our Blessed Lady. It has been particularly given to her as the "Queen of the Most Holy Rosary." It might be said that there is no more distinctive mark of the true Catholic than devotion to the Holy Rosary. By it we commemorate in a special manner her greatest prerogative, that of "Mother of God," which the Church as far back as the fifth century championed in her defense. In this one title, as St. John Damascene says, is contained the whole truth of the Incarnation. We but rehearse that truth in every prayer of the Rosary. How pleasing and how welcome, then, must it be to Jesus Christ and to His Mother! We begin with the cross. In that cross we behold the salvation of man by Christ, our God; the sufferings of Mary, who under the cross begot us in pain and sorrow as her spiritual children; we behold in it every virtue for it is the epitome, the source of all virtues; and, moreover, when we consider what caused the sacrifice, we gain something like a sense of our own depravity and worthlessness. On the six large beads we pray to God the Father in the very words that Christ told us to use in prayer, and we pray to the Father because Mary is His beloved daughter. In every "Hail Mary" we commemorate, first, in the salutation of the Angel Gabriel, the Holy Spirit, since Mary is His chosen spouse; and, secondly, we make to our Queen a prayer of petition in the words of the Church. We have praised her as the daughter of the Father, the mother of the Son, and the spouse of the Holy Spirit, always associating her with the most important mysteries of our religion, since as mother of God she had part in the work of the redemption. We have asked her intercession, and as she is the Mother of mothers, she will not, as St. Bernard says, allow us to go unaided. These few words cannot give us a satisfactory idea of the worth of the Rosary, but even from them we may know how devotion to it will bring us nearer to the Incarnate Word, from whom comes every grace and every desire of love. A work is known by its fruits, and history is replete with the good fruits of the Holy Rosary. In the time of St. Dominic it saved France from the heretics; later on it saved Europe from the Turks; it has turned innumerable sinners to God and has again and again obtained temporal favors. But there is one work for which it is eminently fitted—a work which should be the special intention of every Catholic saying the Rosary during this month, and that is the preservation of piety and of the love of God in families. Nothing is more sacred before God than the home-circle, nothing dearer to ourselves, nothing more fundamental to society. It is an old Catholic custom for the family to recite the Rosary in common. Do not suffer such a custom to

die out, for it is a sure guarantee of the blessing of God. Pray, pray earnestly in the Rosary to the Mother of God, that she ask her divine Son to preserve that circle intact; to grant His love unto every one of your house; to give them when the time comes, the grace of a holy and peaceful death, that they may only precede you into the kingdom of peace, where before the throne of God you who have lived as one family on earth, may be united as one for ever more.—*The Augustinian.*



(For ST. ANTHONY'S MESSENGER.)

Franciscans in the Wilds and Wastes of the Navajo Country.

(By Rev. L. O., O. F. M.)

102) *Franciscan missions in the Southwest.—A prominent condition.—The dearest wish of Spain's sovereigns.—A royal enactment.—Call for missionaries.—Response of the Mendicant Orders.—Dominicans, Franciscans and Augustinians.—Franciscans in Old and New Mexico.—Popular with, and beloved by the Indians.—Record as church-builders in New Mexico.*



N all the numerous instructions, concessions, grants, etc., given to the first Spanish explorers by the kings of Spain; in all the laws and regulations enacted for the government of the new territories beyond the sea; in all royal and official communications and correspondence; in all viceregal proclamations and reports, and in the numberless requests, complaints and suggestions addressed to the home government from secular as well as ecclesiastical sources in the new transatlantic provinces, prominence is given to one condition, which is frequently declared to be the chief motive of the grant, and for the fulfillment of which specific and minute details are as frequently pointed out with a care and precision, that the great importance attached to it, becomes at once apparent. This condition was the conversion of the natives to the Holy Catholic Faith.

This, next to discovering a nearer and better way to India, was one of the main incentives, that urged Columbus on his westward course; was one of the dearest wishes of Ferdinand and Isabella, and as early as 1526 Emperor Charles V., in the Laws of the Indies, "had enjoined all royal captains, officials, discoverers and colonizers to preach the Holy Catholic Faith to the natives of the countries at which they arrived; and the execution of the law was generally provided for in the royal patents, which required that each expedition should be attended by ecclesiastics to assist in such undertaking. For this reason most of the bands of adven-

turers who landed on the coast or penetrated into the interior of the country, were accompanied by priests and monks." *

Pressing appeals for missionaries were addressed to the emperor, especially by Cortes and Mendoza. Royal commands were issued to the generals of the different religious orders to send Religious to correct and instruct the natives as well as the colonists, and every facility was granted by the government for the passage of monks to the Indies. It was principally the Mendicant Orders to whom the call for missionaries appealed with the greatest force, and soon Dominicans, Franciscans and Augustinians were in the field. Of these the Dominicans were probably the first to preach to the natives along what is now the Atlantic coast of the United States, as the Franciscans were the first to enter the interior of what is now the southwestern part of our country. It is the glory of the Franciscan Order first to have sealed with the blood of martyrdom the cause of Christianity in this territory. Franciscan friars accompanied Columbus on his second voyage, and in 1523 three of their number were the first to arrive in Mexico, in which country the early missions to Florida, New Mexico, Arizona and California originated. These were followed, in 1524, by a band of twelve more, and later by others.

Of the three religious Orders mentioned, the Franciscans soon became by far the most popular and powerful, having the greatest number of churches, and being more beloved by the Indians. "Shod only with Sandals made from the fibre of the maguey, their sackcloth gowns scant and worn, they undertook long journeys, sleeping upon rush mats, their pillow a log or handful of dry grasses. In the course of time their gowns became so worn with constant use that, being unable to obtain new ones, they had them unravelled by the Indians and woven into new material; and as their founder had prescribed no particular color to be worn, they had them dyed blue, the common dye of the country, so that they should last the longer." *

"It is difficult," says Mr. Lowery, "for our more sceptical age to realize the moral as well as the physical courage of these men, founded upon their implicit and unwavering faith. Single-handed and unarmed, not only did they wrestle against flesh and blood, overthrowing the temples and destroying the idols of the swarming populations around them, but in so doing they also engaged against principalities and powers, the rulers of darkness in this world, the invisible and terrible demons for whose worship they were established. Yet with all of these soldierly qualities, they had succeeded in making themselves beloved of the Indians, so that the viceroy, Mendoza, writing to the emperor about the country

* "Spanish Settlements in the United States," by W. Lowery, 1901.

* Ibidem.

ravished by the notorious Guzman, could say of them, that the poor natives were well disposed to receive the friars, while they flee from us as stags fly in the forest." *

"The zeal and the heroism of the Spanish missionaries," says Mr. Lummis, "were infinite. No desert was too frightful for them, no danger too appalling. Alone, unarmed, they traversed the most forbidding lands and braved the most deadly savages, and left in the lives of the Indians such a proud monument as mailed explorers and conquering armies never made." The same author says: "To give even a skeleton of Spanish missionary work in the two Americas would fill several volumes." He then selects as a sample, the province of New Mexico, and after describing the dangers and perils of this region in the early days, goes on to say that, "in 1617—three years before Plymouth Rock—there were already *eleven* churches in use in New Mexico. Santa Fe was the only Spanish town; but there were also churches at the dangerous Indian pueblos of Galisteo and Pecos, two at Jemez (nearly one hundred miles west of Santa Fe, and in an appalling wilderness), Taos (as far north), San Yldefonso, Santa Clara, Sandia, San Felipe and Santo Domingo. It was a wonderful achievement for each lonely missionary so soon to have induced his barbarous flock to build a big stone church, and worship there the white God. . . . At Zuñi, far west of the Rio Grande, and three hundred miles from Santa Fe, the missionaries had established themselves as early as 1629. Soon they had six churches in six of the 'Seven Cities of Cibola' (the Zuñi towns), of which the one at Chyánahue is still beautifully preserved; and in the same period they had taken foothold two hundred miles deeper yet in the desert, and built three churches among the wondrous cliff-towns of Moqui."

"Down the Rio Grande there was similar activity. At the ancient pueblo of San Antonio de Senecú, now nearly obliterated, a church was founded in 1629 by Fray Antonio de Arteaga; and the same brave man, in the same year, founded another at the pueblo of Nuestra Señora del Socorro. The church in the pueblo of Picuries, far in the northern mountains, was built before 1632, for in that year Fray Ascension de Zárate was buried in it. The church at Isleta, about in the center of New Mexico, was built before 1635. A few miles above Glorieta, one can see from the windows of a train on the Santa Fe route a large and impressive adobe ruin, whose fine walls dream away in that enchanted sunshine. It is the old church of the pueblo of Pecos. . . . There was a church at Nambé by 1642. In 1662 Fray Garcia de San Francisco founded a church at El Paso del Norte, on the present boundary line between Mexico and the United States,—a dangerous frontier mission, hundreds of miles alike from the Spanish settlements in Old and New Mexico.

"The missionaries also crossed the mountains east of the Rio Grande,


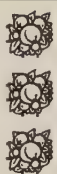
and established missions among the Pueblos who dwelt in the edge of the great plains. Fray Geronimo de la Llana founded the noble church at Cuaray about 1642; and soon after came those at Abó, Tenabo and Tabirá. The second and larger church at Tabirá was built between 1660 and 1670; and at about the same time and in the same region—though many thirsty miles away—the churches at Tajique and Chililí. Acoma had a permanent missionary by 1629; and he built a church. Besides all these, the pueblos of Zia, Santa Ana, Tesuque, Pojoaque, San Juan, San Marcos, San Lazaro, San Cristobal, Alameda, Santa Cruz and Cochiti had each a church by 1680. That shows something of thoroughness of Spanish missionary work. A century before our nation was born, the Spanish had built in one of our territories half a hundred permanent churches, nearly all of stone, and nearly all for the express benefit of the Indians. That is a missionary record which has never been equalled elsewhere in the United States even to this day; and in all our country we had not built by that time so many churches for ourselves.”*

Something Better.

Do not be satisfied with making money. Do something else and something better while you are in this world. We are made for something higher. Try to live out what you are. Endeavor to be kind and truthful and honest and sincere. Work in the sight of God Whom the Angels adore. True, it is necessary to have money in order to live. But if we only tried to get money sufficient to live comfortably, we would not make money our sole end. Try to be a man with an upright conscience, with a loyal heart, a determined will and money sufficient will come to supply your wants. Trying to be a courageous man will not make one poor. Nor is it necessary to have money to be a man of courage or renown. We are indeed something in ourselves. We have the dictation of God in our hearts. Why can't we live up to the spirit, which is planted in our hearts? Christianity would be little better than Paganism if it could not lift us above what the Pagans sought. True, to accumulate money is not wrong, but to get it by hook or crook is bad. Let the principles of our holy religion enter our daily lives and we will help to alleviate much of the misery and suffering which this world suffers.

—IT IS by coming to God every day, and trusting in Him, leaning on His help, believing in His Providence, conversing with Him in throbs and aspirations of prayer, that we come at last to be as certain of God's presence and love as of our own existence.

* “The Spanish Pioneers,” by C. F. Lummis, 1906.



Pious Union in Honor ..of the.. Holy Ghost

"We earnestly desire that piety may increase and be inflamed towards the Holy Ghost to whom especially all of us owe the grace of following the paths of truth and virtue." POPE LEO XIII, *Encyclical*, May 9, 1897.

(For ST. ANTHONY'S MESSENGER.)

A New Series of Short Instructions.

(By Rev. Fr. J. M. FINIGAN, O. S. F. C.)

IX. The Holy Ghost and the Priest.



THE Priesthood was instituted by Jesus Christ to continue His Divine Mission on earth even to the end of time. Sublime vocation! Who can ever fathom the great dignity of the Priesthood! The dignity of the Priesthood closely resembles that of the Divine Maternity. The call to the sacred Priesthood is a very special grace of the Holy Ghost. The Priest represents on earth the Person of Jesus Christ, while his office is indeed a communication of the office of the Holy Ghost. The Priest is the Father of the poor, the Help of the weak, the Staff of the infirm, the Light of the blind, the Comforter of the afflicted. Love is not in the soul of the Priest as a simple virtue; it is there undoubtedly, and ought to be there in a supereminent degree: but it is there above all in its source, and in its substance, because the Spirit of Love reposes in him with the fullness of His Gifts. His love is therefore Love itself; if he loves souls, it is not so much with his own heart, but it is rather with the Sacred Heart of Jesus Christ Himself, Who has become his loving power, in, by, and with the Holy Ghost!

The outpouring of the Gifts of the Holy Ghost in the soul of the Priest is so abundant, that the Holy Ghost may in all truth be said to communicate Himself entirely to the Priest, with the fullness of His treasures, giving him power to produce and distribute divine grace in the souls of men, and thus beget them to a new life, even to life everlasting in the kingdom of heaven! O let us be ever grateful to the Priest! It is the office of the Holy Ghost to enlighten, guide and safeguard the souls of men on the road to heaven; it is the office of the Holy Ghost to apply to the souls of men the infinite merits of Jesus Christ; yet all this He ordinarily does through the instrumentality of the Priest by the preaching of the word of God, and by the administration of the Sacraments. With St. Francis, let us fear, love and honor even the poorest of priests and recognize in their person the Son of God! Now, the more the Priest manifests special devotion to the Holy Ghost, and awakes to the special operation of the Holy Ghost within him, the more will he realize his exalted dignity and labor more diligently in the vineyard of the Lord. The Priest filled with gratitude to the Holy Ghost, will instruct the people more

fully about the Holy Ghost, and "explain the multitude and greatness of the benefits which have been bestowed, and are constantly being bestowed upon men by the Holy Ghost," so that faith and piety may flourish in his flock.

N. B.—To become a member of the "Pious Union," send stamped envelope with your address thereon, to the Rev. Fr. Superior, O. M. Cap., St. Anthony's Mission, Mendocino, Cal.

What is Required to be Worthy to Communicate Frequently?



ANY people have mistaken ideas in regard to this important query. They show remarkable shyness in the matter of *frequent Communion*. A great number of good Christians, and especially men, cling to the idea that they are not worthy to receive Holy Communion more than two or three times a year. They overlook the fact that the Holy Father, Pius X., invites and urges the faithful at large to communicate, not only a few times a year or several times a month, but frequently, even every day. They loudly proclaim their unworthiness of going to Communion frequently, yet—strange to say—believe they are worthy enough to receive Holy Communion several times a year.

They overlook the fact that the same dispositions are required for the reception of Holy Communion once or twice a year as are prescribed for the frequent communicant. The necessary requirements to receive Holy Communion worthily may be reduced to two: the *state of grace* and a *right intention*. Where one of these is missing, there can be no question of a worthy Communion.

To be in the state of grace means to be free from *mortal sin*. Since, however, every Sacrament worthily received brings an increase of grace, it stands to reason that he who communicates frequently, will more easily remain in the state of grace or make up his mind to acquire it again, if lost, than he who receives the Holy Eucharist only a few times a year. This, then, is the first disposition required. The second disposition or condition necessary is: a right intention. To have a right intention means, to place before us some laudable motive or good purpose, which induces us to approach the holy table. These motives may be differently formulated, i. e., we may be led on to Holy Communion by various causes, for different reasons. If the cause or reason which induces us to communicate is a bad one, e. g., vain glory, and we exclude every good motive, we have no right intention and cannot worthily receive the Sacrament of the Holy Eucharist. We may arouse this right intention within us through

various motives. To go to Holy Communion out of pure love to the good God, would be the best and most perfect motive. Then your motive might be to honor some Saint; to thank the Lord for His many benefits; to procure relief from some affliction, trouble or trial; to obtain some special favor from the Author of all good; to intercede for one of our friends; to help the poor souls in purgatory, etc. With these and other good motives we can insure for ourselves a right intention, the second requisite for a worthy Communion. Let us then cast aside all vain fears and participate in this heavenly banquet frequently. Even though a slight irreverence might creep in whilst communicating, we would still receive this Sacrament with spiritual benefit; for, according to St. Thomas, "a light fault committed in the act of receiving Communion, diminishes only the fruit of it."

When worried because of your own unworthiness recall to your mind that only two conditions are necessary for the fruitful reception of this greatest of Sacraments: the state of grace and a good intention, both of which can be easily acquired. The first can be gained in the Sacrament of Penance, the second by a determined effort of the will. Acquire these, and henceforth let no vain fears prevent you from going to Holy Communion frequently, and thus fulfill the wish of our Holy Father, who has expressed this desire, that the faithful approach the holy table frequently. and, if possible, every day.

H. T.

Late for Mass.

Why is it that some people come into church at just the last moment, and even a few minutes late? Let us leave aside for the present the consideration of the fault committed by missing any part of a Mass of obligation. Let us regard it from the devout and reverend and—we will use the words—the courteous and business-like side of the question. If we knew we had to catch the train for our daily work, we would do it—we would plan our time in a business-like way in order to do it. Yet we trifle with God's time on the one day He has asked us to give to Him exclusively. If we were invited to dine with a friend we would not rush in, hurriedly and out of breath, at the last moment. That were discourteous. But our best Friend—ah! how differently we act toward Him! We delight in long conversations with those we love, but we hurry into church a minute before Mass begins and out again before the priest has left the altar, as if we were fairly anxious to be over with our prayers—our "conversations" with our Lord, whom we ought to love the best.

—WE KNOW ourselves in sickness much better than in health. Happy we, if we discover the treasure concealed therein.—*St. Vincent de Paul.*



(For ST. ANTHONY'S MESSENGER.)

Walk Ye the Way of the Lord!



IN his Letter to the Ephesians the great Apostle St. Paul says: "See therefore, brethren, how you walk circumspectly: not as unwise. But as wise, redeeming the time: for the days are evil." (Ephes. v., 15.) In this Letter the great Apostle refers to the spirit of his times, when paganism with all its sinful practices seemed to dominate the world at large. Idolatry was at its height, money was plentiful, and with it came all the sinful pleasures money can buy.

The words of the Apostle, just quoted, may well be applied to our times, for the days are certainly evil. Who will deny this? Although paganism has been conquered by Christianity and the Cross of Christ is triumphing everywhere, there are many among those who profess the religion of Christ, but deny Him in practical life. Witness the extravagance and love of dress, the many crimes of injustice, the desecration of Sunday, the want of respect for the priesthood, and the like. This spirit of the times shows itself not only in the large cities, but even in smaller towns and villages, and the charms of rural life are fast disappearing. Civilization is swiftly displacing the charming simplicity, and modern improvements quite often prove a detriment to the greatest gift of God, Holy Faith and the beauties of virtue. To counteract the baneful influences of the spirit of our times, we as Christians must walk circumspectly and become more faithful to Christ from day to day.

Caution is necessary at all times, for we meet with the seducer and the enemy of our soul on all sides. Remember well the words of our dear Lord: "Watch and pray!" This is of great importance in our days on account of the special dangers that surround us. Sin has taken hold of man, and never will be rooted out completely. Even in the days of the greatest glory of the Church, when she prided herself with many Saints, there was scandal among the faithful. In our days that are beyond doubt very evil, vice is rampant and like a mighty torrent sweeps everything

before it away, and drags many a good soul along to eternal ruin. Just think of the larger cities and the enormous crimes against which the authorities battle in vain! Whole families fall away from God, young children and old men walk the way of the fool and are lost. It is this universality, this wholesale spreading of sin that makes living among the children of the world so dangerous to us. The bad example of a father or mother acts like contagion to the children and leads them astray. This is the curse of our times, that family life scarcely exists, each one does as he pleases, goes and comes when he likes, and in this manner parents can scarcely watch their children as they are bound to do in conscience.

Hence it becomes the duty of each and every one calling himself a follower of Christ to turn away from this spirit of independence, and return to the true spirit of Christianity, which is a spirit of prayer and obedience.

Another great danger lies in the fact, that crime is not only excused, but even protected by many, who should know the sad consequences of their action. The world knows to clothe sin in a charming garment of innocence. They will tell you that we are in this world to enjoy the good things God has given us. How should it be wrong to gratify the passions God has planted in the heart of man? God is good and cares nothing for these trifling excesses of man, whose weakness He knows best. Why should God put man into hell for violating laws that are too hard for human nature to keep? Where is His justice and His fatherly love for poor sinful man? And if those who stand high in the world who have all the advantages of refinement and education, can do as they please, why should the poor man be bound to observe the laws? These are the principles that are preached loudly in our days, and they find their way into the palace of the rich and into the hut of the poor with the same dire consequences. They pave the way to sin, and sin has never made man happy, but has ruined every nation that worshipped at its altar. Walk, then, circumspectly and be careful in the choice of your friends, cautious in your pleasures and distrusting even in things that are otherwise not forbidden. What will it profit you to go with the great numbers of people, when these people are on the road to hell? What consolation can it be for you, my friend, to say that this or that man does the same thing you are doing, if it is forbidden by God? God will judge you and him by the same law, and if you have violated this law, you will stand the consequences, and these I need not tell you.

But we should not only be cautious in our ways, we must also try to become more and more faithful in the service of God. In evil days many sins are committed against the good God and these we, as His children, filled with a different spirit, must try to atone for by greater fervor and more faithful observance of God's commandments. We must follow the

good example of Tobias, who, when the children of Israel forgot God and worshipped the golden calf, fell down upon his face and adored the One true God and faithfully brought the offerings God had prescribed. The very fact that so many who call themselves Christians, do not live as such, must inspire the good Christian to serve God more faithfully, to double his devotions and prayers. By a life of purity, obedience and resignation to the Holy Will of God, he must prove to the wicked world, as the Saints did, that it is not impossible to keep the commandments of God and His holy Church, but that it requires courage to meet the enemy and a strong confidence in God to gain the victory. Do this, my friend, and you will meet with more success than the most eminent preacher ever could dream of, for after all it is the example that moves man more than the eloquent words of one whose life is perhaps an open contradiction of what he preaches. Will you do this, and convince yourself of the truth of what I have said? Do it now, beginning with your own reform, and you will soon see an abundant harvest from the seed you have sown through your good example.

B. B.

Beautiful Lives.

Every one feels instinctively that all the beautiful sentiments in the world weigh less than one lovely action; and that while tenderness of feeling and susceptibility of generous emotions are accidents of life, permanent goodness is an achievement and a quality of the life. "Fine words," says one homely old proverb, "butter no parsnips," and if the question be how to render those vegetables palatable, an ounce of butter would be worth more than all the orations of Cicero.

The only conclusive evidence of man's sincerity is that he gives himself for a principle. Words, money, all things else, are comparatively easy to give away; but when a man makes a gift of his daily life and practice, it is plain that the truth, whatever it may be, has taken possession of him. From that sincerity his words gain the force and pertinence of deeds and his money is no longer the pale drudge 'twixt man and man but, by a beautiful magic, what erstwhile bore the image and subscription of Caesar, seems now to bear the image and superscription of God.

Passion.

A passion is a demon—not unconquerable, but nevertheless of stupendous strength. The purified soul shines with the resplendent beauty of God's own image. This beauty is such that the mind cannot conceive its magnificence. It is our privilege to possess it, but who values it sufficiently to make the endeavor.

(For ST. ANTHONY'S MESSENGER.)

Plain Truths Plainly Told.

O you yet know the Ten Commandments of God? You knew them when you made your First Holy Communion. Yes! And you knew your catechism, too, from the first page to the last. Oh, now, just by the way: how often did you read the catechism over since you have made your First Holy Communion? Ah, your younger brother and sister make use of it! Well, so much for your own good that you know where it is, and you did not forget all about it!

You know the

FOURTH COMMANDMENT OF GOD?

I see your face brighten up like a cotton-patch after a shower, and you are ready to answer:

“HONOR THY FATHER AND THY MOTHER!”

Good, correct! But, before I give you a reward or a “good mark,” you will first allow me another question: Do you know what it means? Of course: “By the fourth commandment we are commanded to honor, love and obey our parents in all that is not sin,” so says the catechism, you answer, and expect now the “good mark.” With your kind permission, please—pardon me—let me ask one more question:

“DO YOU DO THAT?”

Why, my boy, you don't answer! “That question is not in the catechism.” Although you are right again, don't you know that an “open confession is good for the soul?” Don't pout now! Just sit down and take a good advice! It will, certainly, benefit you as well as your parents, and in the end you will “come out first,” since it is the only one commandment with a divine promise: “that it may be well with you.” Yes, may you fully understand the duty of

FILIAL LOVE AND FILIAL PIETY!

May you never fail in this duty, and make yourself guilty of black ingratitude! You claim to be a Christian; and your parents as well as your Church expect you to be a good Christian. As a good Christian you love God, you love your neighbor, you love your Church, you love your country; and how can you otherwise entertain but the highest reverence for those through whom you became a creature of God, a man, a citizen?

You are pretty well posted how to make friends, and you conduct yourself in such a manner that you may have and keep good friends. No harm in that, as long as they are really good company; man is naturally a social being. But, do not forget that

YOUR BEST FRIENDS

You will find to be your father and your mother. Who worked for you, who cared for you for so many years? Who cared for you, when you were but a baby? Who looked to your wants and needs, when a small boy, but still unable to support yourself? Who watched at your cradle, at your little bed, when you were sick and suffering? Can you forget the sweat of your hard working and kindly providing father? Can you forget the sleepless nights of your dear and ever solicitous mother? Can you forget all the sacrifice of money, time, labor, perhaps privations which your father and mother have made in your behalf? You cannot deny it—among all mortal creatures it is your father and mother you are most indebted to; you are bound by the most sacred ties of gratitude, to respect, to love, to affection, to courtesy, and again to indulgence.

And yet, too often we find that we make allowances to our friends, that we are so indulgent to them, going even as far as to excuse their shortcomings and their faults, while we treat those persons who are nearest akin, father and mother, with so much indifference, criticise their faults, thinking and trying little to show ourselves pleasing to them, making domestic life pleasant and cheerful.

Our boys are

GREATLY MISTAKEN

When they think or say: "Oh, our parents do not expect such external courtesies." They may not expect extraordinary courtesies; but while you observe courteous and agreeable exterior behavior towards others, because good manners demand it, one cannot but call it rude to be wanting in showing, at least, the same courtesy towards your parents. No, living free from restraint does not mean to be rude; and no degree of intimacy or relationship or kinship can excuse or justify rudeness.

But here comes another who claims his father and mother do not deserve esteem, respect, love or gratitude. And I ask you: how dare you to censure the defects of your parents? The very fact that they are the authors of your being, endows them with such a venerable quality that you cannot and may not treat them with indifference, more less constitute yourself a rigid censor of their defects. Yes,

"CHARITY BEGINS AT HOME,"

has also a meaning in this respect. Practice and exercise charity above all, and in the first place, right in your own home! And, again, excuse me, "take yourself by your own nose!" Be honest: is your conduct always irreproachable?

CHARITY COVERS MANY SINS,

so will good boys cover, hide and excuse the defects of their father and mother rather than expose or criticise them; and while they practice this

filial virtue of charity they will not allow anyone else to say anything wrong of their parents, always taking their part, always having a good word for them!

DO NOT ACT SMART

in the sense of the world and of the "smart set" who call their parents the *old man* and the *old woman*! Such a language is contemptible, and deserves the condemnation of every well-bred boy. Always address your parents respectfully: "father" and "mother;" when speaking of them call them reverentially "father" and "mother." "Father" is the word dearest, "mother" the word sweetest to every child, young or old.

How long—or to what age must you observe the fourth commandment? All your life-time. You don't carry this fourth commandment in the pocket of your knee breeches. When you grow up to be a big, stout and strapping boy or young man, perhaps a married man, having a family of your own, your old father and mother may need your assistance, your help; at least they are entitled to your esteem, love, kindness, courtesy and charity; the fourth commandment still holds good, and ends not even at the grave; for after their death you should kindly and thankfully remember them at the Holy Sacrifice of Mass and in your daily prayers!

Your old parents, your old father and mother may not look for your assistance, may not ask you for help financially, being in good, comfortable circumstances, but they need help and care in days of sickness, they look for your kindness and cheer, and every smile you will call forth on their old venerable countenance, every laudable satisfaction you will create in their hearts, will be for them a great source of consolation and pleasure, and bring upon their lips those beautiful and prayerful words of a good father and a sweet mother: "God bless my good boy!"

Be Firm.

When discouraged by the sin and indifference of men, then is the time to stand firm to Christ, to remain faithful to one's spiritual duties and to be resolute in every detail of duty. Then is the time to offer one's body and one's intelligence, one's time and one's fatigue, to Him Who shed His Blood for us and for all men.

—THE devil strives his utmost to trouble the soul and disgust her with prayer, because prayer is her armor of defense against all her enemies.—*B. Henry Suso.*

—HE who walks the path of humility has the short road to heaven: he has wings to bear him to Paradise; he is in the way of peace and perfect tranquillity.—*B. Henry Suso.*




For Our Young Folks



Trust in Prayer.

(Written for ST. ANTHONY'S MESSENGER by B.)

CHAPTER V.—A STORMY INTERVIEW.

 BEFORE Edith could recover from her astonishment, Mr. La Roche came in hurriedly. There was an angry scowl on his face as he said curtly: "Ah, you here, Mr. Carrington! Unexpected pleasure, sir."

"Unexpected, perhaps, Mr. La Roche, but I am afraid there will be little pleasure in our meeting."

"Depends, sir!" snapped La Roche.

"Depends altogether on you, papa," whispered Edith, earnestly. "Be nice to Mr. Carrington, he has more than enough to bear."

"Excuse my little girl's whispering in company, against all good form, Mr. Carrington. I fancy my daughter had better say good morning to our visitor, who evidently is here on business, for which our Edith has no capacity whatever."

"Do not be so sure of that, papa," smiled the sweet girl. "Goodby for the present, Mr. Carrington, I intend to call on my dear Estelle some time today."

"Goodby, my dear, reckon on a cordial welcome whenever you call."

As soon as the door was closed behind Edith, who before leaving cast a beseeching glance on her stern father, La Roche began abruptly: "To what do I owe the honor of your visit, Mr. Carrington?"

But that gentleman broke in an uncontrollable anger.

"Is that the manner in which you address me, after having set your hounds of bungling detectives on my son's path? I tell you, sir, if you do not recall all these charges, these base, atrocious slanders by which you and your minions have led the public to single out my son, and another equally reputable young gentleman, as the thieves of your paltry stock of diamonds, I'll make this town too hot for you!"

"Had you come to compromise matters," cried La Roche, in a rage—

"Compromise, do not dare, on your peril, to speak of compromising, there is nothing to compromise. There is but one course to pursue. Recall your dastardly allusions or prove the truth of what you are too cowardly to declare openly; prove it, sir, prove it, or I'll prosecute you for libel, without an instant's respite!"

"Carrington, my dear sir," broke forth the jeweller—

"Don't 'dear sir' me! You have attempted to bring disgrace on a family that was amongst the most honored in the land, while your forefathers eked out a precarious existence in squalor and misery. The low

streak in your nature has shown out in spite of the veneer with which your wealth has tried to gild it."

"Sir," hissed La Roche, with concentrated passion, "I cannot offer violence to a guest under my own roof; but leave, sir, leave immediately, before I lose all self-control!"

"No danger of that, La Roche, your valor is at a discount. I am more than anxious to leave your premises, the very atmosphere is stifling, but first answer me definitely"—

"I cannot answer a madman, who has not put a question."

"You are very obtuse, it seems, when dollars and cents are not the theme of conversation. The question and demand is this: "Call back those inconceivable blockheads that you fancied were detectives; insist on their laying the supposed evidence against the two young men before a number of competent judges, and that on the spot. I will not have my son's character blasted; stop that idiot of an editor in his vagaries on the fall of the most prominent citizen, etc. I am afraid, sir, if you do not use dispatch, there will be some broken heads in this town, and I would not like to insure your own. The boys are coming on the late train."

"You cannot bulldoze me, Mr. Carrington."

"You are, to put it mildly, a full-blown idiot, and now, without more ado, take your hat and come with me to the telegraph office."

"What, sir, do you intend to coerce me?"

"Yes, sir, I do intend fully to superintend this delicate affair you have made of it. I am determined to see the telegraphing done, and to await replies, said Carrington, striking his cane on the floor.

"I shall never submit to such an indignity," roared the jeweller.

"O yes, you will. After the muddle those blind moles have made of things at your instigation, of course, the best remedy will be found in seeing the principal parties concerned walking amicably through the town to the telegraph office."

"Leave my house, sir," said La Roche, imperiously.

"Are you ready? Oh, do not let us delay, or would you prefer my serving a warrant on you and having the sheriff instead of a respectable neighbor like myself for your escort?" demanded Carrington.

"How dare you invade my house? Is not every man's house under the Constitution his castle?" cried La Roche, furiously.

"And is not every man's good name under the laws of God and man his most sacred, his inalienable right? If there was a spark of true manhood in your composition, there would be no necessity for urging, compelling you to undo the great wrong you have wrought two deserving young men!"

"I'll be blamed if I can make out what your bluster is about; what in the thunder do you want?" he roared.

"What stolidity! Come and get into touch with those detectives of yours, and the way will be clear."

"I prefer to have my servants assist you in finding the door," answered La Roche, bitterly.

"None of that, sir," said Carrington, as he intercepted him in his way to ring for help. "My patience is about exhausted."

"Oh, papa, papa! I could not help staying to listen. I was afraid something terrible might happen to you."

"Edith, Edith, this is outrageous! Go to your room, instantly," said La Roche, severely.

"No, papa; I can't, papa. Dear papa, do what Mr. Carrington asks," she begged piteously.

"I'll be hanged if I do!"

"But you will, papa! Just make the detectives tell all they know, and tonight Reginald!"—

"Never utter that name again, or you are no longer my daughter," he cried fiercely. "Go to your room, I say!"

"Come, come, La Roche, you are addressing a lady; be careful," suggested Mr. Carrington.

"She does not need your protection, nor your son's," he answered roughly.

"Oh, do give in, papa; do settle this disgraceful business. Prove to Mr. Carrington that you are not to blame. The stupid detectives misled you," pleaded Edith with tears.

"Confound the whole business, I never could stand her tears!"

"Then don't cause them," interposed Carrington.

"Go, I beg of you, father; dear father."

"Heavens, girl, leave me!"—but she only clung more closely to him, weeping bitterly.

"Well, I'll accompany this audacious tyrant to please you, child. I never could withstand your pleading. By the by, Carrington, I imagine you will not find your little game as entertaining as you expect."

"I'll bide my time. My dear young lady, I am infinitely pained to have caused you this distress," said Carrington, "but I am a father and hold my son's imperilled future in my hand."

"Spare us your explanations, and mark my words! I do not wish you or yours to have any communication whatever with my daughter."

Edith brought her father's hat and cane. "Go, father, go!" throwing herself into his arms, she covered his face with tears and kisses.

He pushed her gently from him and descended the broad marble stairway, a scowl of intense anger and hatred on his usually placid countenance.



St. Anthony's Department



St. Anthony's Ever Ready Help.



SOLDIER called Aleardino, of the borough of Salvatiera, an apostate, had heard of the great miracles which were being wrought at the tomb of the great St. Anthony, but he obstinately refused to give credence to them. Meanwhile he went to Padua, and when at the table of the hotel, where he stayed, the conversation turned to the miracles, which were the topic of the town, he said: "This is hard to believe. Before I give my assent I shall throw this glass cup against the floor of the room. If the Thaumaturgus, about whom you are so enthusiastic, prevents it from breaking, I shall surrender." At the same time he took the cup and hurled it with all his might against the stone slabs of the room. But, whereas, if only inadvertently dropped, it would have broken into a thousand pieces, on this day it rebounded as if it were elastic, and remained whole. At the sight of this prodigy Aleardino came over to the opinion of the company, he proclaimed St. Anthony's sanctity, and the truth of the Catholic Church. Some time later he purified his soul by a good confession. Not content to submit with docility to the laws of the Church, he spread also everywhere the fame and power of the Saint, of which he had a living proof, retaining the cup as the instrument of his return to God.—(Translated from *St. Antoine de Padoue*, by Fr. G. S., O. F. M.)

Our Life Plan.

There is a definite plan for the life of every human being. He is girded, visibly or invisibly, for some exact thing which it will be the true significance of his life to have accomplished. God has a particular care for every man, a personal interest in him and sympathy for him and his trials. If we have refused to do our part He calls us to the best thing left. He will choose for us the best possible means for obtaining it. There is no room for discouragement or depression. Each incident, every experience, whether dark or bright, has a mission for Him. Be sure in a dark day of light that will follow, that loss will terminate in gain, that trial will issue in rest, doubt in satisfaction, suffering in patience. Take your duty, then, and be strong in it. The great question is not what you will get, but what you will become. The greatest wealth you will ever get will be yourself.

—DESPISE not a man that turneth away from sin, nor reproach him therewith: remember that we are all worthy of reproof.

St. Francis Seraphicus College.



SEPTEMBER 13th marked the 52d opening day of our Seraphic College. In accordance with a time-honored custom the new scholastic year was ushered in with a solemn High-mass, celebrated by the Very Rev. Provincial, Eugene Buttermann, O. F. M., assisted by the Rev. Professors of the College. The clerics of St Francis Monastery, under the direction of Rev. Fr. Claude, chanted the choral Mass. Father Provincial addressed the students, exhorting them to constant fidelity to duty and pointing out to them the way to success in their scholastic course.

In the registration of students for the present year the following states and cities are represented: *Ohio* (Cincinnati, Columbus, Hamilton, Norwood, St. Bernard, Reading); *Illinois* (Chicago, Peoria, Minonk, Streator, Pekin); *Indiana* (Lafayette, Michigan City, New Albany, Oldenburg, Madison, St. Maurice); *Kansas* (Hartford); *Missouri* (Kansas City); *Kentucky* (Louisville, Covington, Cold Springs); *Michigan* (Detroit, Calumet); *Minnesota* (St. Paul); *Pennsylvania* (Beaver Falls); *North Dakota* (Spiritwood); *New Mexico* (Peña Blanca); *Ontario*, Canada (Tottenham, Ridgetown); *Mexico* (Mexico City).

In order to keep up the work of gratuitously educating our poor students for the sacred priesthood, we earnestly appeal to all our dear readers and friends for an occasional alms in behalf of our cause. Assuredly, our Lord and St. Anthony will bless and abundantly reward all who are assisting us in this meritorious work.

The annual chapter has removed from our College several Professors who in the past have done excellent educational work among our students, viz: Fr. Forest McGee, Fr. Antonine Brockhuis, Fr. Cletus Zembrodt and Fr. Alfred Herrman, all of whom have been assigned to parochial work in various places.

Our College faculty for the ensuing year will be as follows: Very Rev. Fr. Provincial, Eugene Buttermann, Rector; Rev. Fr. Urban Freundt, Vice-Rector, Professor of Christian Doctrine and Greek; Rev. Fr. Ermin Schneider, Disciplinarian and Professor of English; Rev. Fr. Marcus Kreke, Professor of Sciences; Rev. Fr. Evarist Zoller, Professor of Christian Doctrine and German; Rev. Fr. Ethelbert Morgan, Professor of Latin and English; Rev. Fr. Egbert Fischer, Professor of Latin, Mathematics and History; Rev. Fr. Claude Mindorff, Professor of French and Music; Rev. Fr. Anacleto Cornelissen, Professor of Latin and German; Rev. Fr. Edwin Auweiler, Professor of Latin and Geography; Rev. Fr. Valentine Schaaf, Professor of History, Mathematics and Shorthand.

We kindly request the readers of the MESSENGER to offer up an occasional fervent prayer for the success of our work during the new scholastic year.

Book Notices.

THE HOLY MAN OF SANTA CLARA, or Life, Virtues and Miracles of Fr. Magin Catalá, O. F. M. By Fr. Zephyrin Engelhardt, O. F. M. Published by the James H. Barry Company, San Francisco, Cal. Price, 75 cents.

This little volume of 200 pages, the forthcoming of which we already announced last April, is more than a simple biography. The author does not merely give us historical data concerning the life and work of the saintly servant of God, but penetrates into the innermost depths of his soul, and portrays the virtues and mortifications practiced by him for the love of God and for the rescuing of the poor Indians from sin and vice, by leading them on to the paths of Christianity and civilization. No wonder, then, that the holy man of God was so successful in his labors, and that the Lord Himself testified to the sanctity of His servant by the miracles wrought during his lifetime and after his death, and which were vouched for by numerous witnesses, who related them under oath to the Ecclesiastical court. The handsomely illustrated little volume deserves the widest circulation, not only on account of its interesting contents, but because it will prove a powerful incentive to the faithful to lead thoroughly Christian lives themselves.

WAIFS AND STRAYS. Being a Collection of some Sermons, Lectures, Essays, etc., of Rev. Henry A. Brann, D. D., LL. D. Published by the Franciscan Missionaries of Mary, 225 E. 45th St., New York City, and sold for the benefit of their charities. Price, \$1.15, post-paid.—This splendid book is made up of occasional sermons, lectures, essays, etc., by the well-known Pastor of St. Agnes Church, New York City, who has the distinction of being the first alumnus of the American College in Rome. The subjects treated on are as instructive as inspiring, and eloquent explanations of the great truths of Catholic Faith. We heartily recommend this excellent volume to the Rev. Clergy, and to all the friends of the good Sisters who are doing such admirable work among the poor of the East-side of the great city of New York.

THE CANDLE as a Symbol and Sacramental in the Catholic Church. From the German of Rev. Henry Theiler, S. O. Cist., by Rev. J. F. Lang. Published by Fr. Pustet & Co., New York and Cincinnati. Price, 50 cents net.—Catholics are frequently asked, why they burn candles upon their altars in bright daylight—or, again—what the “Sanctuary Light” signifies? To give a correct answer to such queries, one needs but carefully read this little book. Besides the Catholic himself will learn therefrom the wholesome effects of blessed candles, when properly used.

The C. Wildermann Company, Publishers, 17 Barclay St., New York City, have sent us two sample volumes of their new illustrated CATHOLIC LIBRARY, consisting of sixty small books of juvenile stories. Sold at retail for 5 cents a copy, they are really cheap, attractively bound in strong paper covers. Several of these pretty stories have appeared originally in ST. ANTHONY'S MESSENGER. They would make good premiums for our Catholic school children.

Standing Fast for the Right.

The very fact that you can come out of a questionable situation boldly and take a stand for the right, regardless of consequences, will help you immeasurably. The greater self-respect, increased self-confidence, and the tonic influence which will come from the sense of victory, will give you the air of a conqueror instead of that of one conquered. Nobody ever loses anything by standing for the right with decision, with firmness, and with vigor.

You have a compass within you, the needle of which points more surely to the right and to the true than the needle of the mariner points to the pole star. If you do not follow it you are in perpetual danger of going to pieces on the rocks. Your conscience is your compass, given you when you were launched upon life's high seas. It is the only guide that is sure to take you safely into the harbor of true success.

What if a mariner should refuse to steer by the pointing of his compass, saying that it is all nonsense that the needle should always point north, and should pull it around so that it would point in some other direction, fasten it there, and then sail by it? He would never reach port in safety.

It takes only a little influence—just a little force—to pull the needle away from its natural pointing. Your conscience-compass must not be influenced by greed or expediency. You must not trammel it. You must leave it free. The man who tampers with the needle of his conscience, who pulls it away from its natural love, and who tries to convince himself that there are other standards of right, or other stars as reliable as the pole star of his character, and proposes to follow them in some questionable business, is a deluded fool who invites disaster.

—DESPISE not the discourse of them that are ancient and wise, but acquaint thyself with their proverbs; for of them we shall learn wisdom, and instruction of understanding, and to serve great men without blame.

—MAN needs to be continually reminded that God looks down from the highest heaven at all times, that all our actions are open to the eye of the Deity, and are besides immediately reported to God by the angels.—*St. Benedict.*



Chronicle of the Order



Rome.—On November 10th, this year, the Holy Father, Pius X., will observe the twenty-fifth anniversary of his consecration to the Bishopric of Mantua. It was on that day of the year 1884 that Joseph Sarto, then Director of the Seminary and Vicar General of the diocese of Treviso, was consecrated Bishop in the church of the Roman Seminary by Cardinal Parochi, the Cardinal Vicar of the late Pope Leo XIII. According to reports from Rome, the Holy Father intends to pontificate on that day in St. Peter's, on which occasion the pilgrims coming to Rome will be admitted to the great Basilica.

Italy.—The correspondent of *The Catholic Standard and Times* writes from Rome, August 18, as follows: "When all that is noblest in the world—not only among Catholics, but among the ranks of those outside the Catholic fold—cherishes the memory of the gentle Saint of Assisi, the Masons of Italy, most despicable of bodies, have gone to the little hill town to disturb its holy peace by their baneful presence. I will not change a word of the message that has just reached Rome from hitherto peaceful Assisi; it is too eloquent of itself:

"In this gentle city, where everything speaks of mysticism, where lives the spirit of St. Francis, Masonry has pitched its tents, and by means of a society made up of laborers' sons has founded an anti-clerical circle after the model of your 'Giordano Bruno.' The organization, according to what is affirmed, wishes to make a continual and provocative campaign against San Francesco and his sons.

"It is said that a pamphlet will be published against the traditions, beautiful beliefs and Franciscan legends that bring to Assisi so much sympathy and make the little town one of the most beautiful and holy places of Christian life and piety.

"The population is preoccupied with this Masonic move, and is prepared to combat it with the most vigorous and legal means. However, the littleness of the anti-clerical group will not for long resist the continuous flow of pilgrimages, made up of the faithful and the studious."

—An ancient manuscript dealing with the life of St. Francis has lately been discovered in the municipal library of Perugia. It is said to be of great value to students of Franciscan history. Though it has been long searched for, it has hitherto escaped notice. We await particulars of its discovery.

England.—At the request of the Very Rev. Fr. Provincial of the English Franciscan Capuchin Province, the Holy Father has been pleased to grant certain Indulgences to all who take part in the Franciscan Mission in the hop fields of Kent. These favors are: A plenary Indulgence applicable to the Souls in Purgatory to be gained once during the hop-picking season to all who attend the public exercises (prayers) of the Mission at least twice a week, not including Sundays, provided they approach the Sacraments of Penance and Holy Communion once during the season, and pray for the intentions of the Pope; also an Indulgence of three hundred days as often as they attend any of the spiritual exercises of the Mission. These indulgences may be gained not only by

the Priests and their helpers on the Mission, but also by the hop pickers who have been entrusted to the spiritual care of the Franciscan Capuchin Fathers by the Rt. Rev. Bishop of Southwark. The well-known Father Cuthbert, O. S. F. C., is in charge of this Mission, which in the past years has done much good for the poor people who go to the hop-fields.

Ireland.—A Pilgrimage to one of the ancient Franciscan monasteries is now an annual event in the program of the congregation of the Third Order in Cork. This year the neighboring monastery of Askeaton resounded with the hymns and prayers of fervent Tertiary pilgrims. No less than 8,000 members of the Third Order and their friends were assembled near the eastern window of the venerable ruin on Sunday, June 27. Of these Cork furnished four thousand, Limerick two thousand, and Ennis and Killarney one thousand each. Several bands which accompanied the pilgrims played devotional airs, and the ceremonies were very impressive. A temporary altar had been erected, and for the first time since the Reformation the Holy Sacrifice was offered in Askeaton monastery. An eloquent sermon suited to the historic occasion was preached by Fr. Bernard Kneafsey, O. F. M., Limerick. A large number of those present were clothed in the habit of the Third Order.

Germany.—At the great Eucharistic Congress which was held at Cologne, the ancient Rhenish Metropolis, from August 4th-8th, the Franciscan Order was represented by the Very Rev. Joseph Kaufmann, O. F. M., Ex-Definitor General, as delegate of the Most Rev. Dennis Schuler, Minister General of the Friars Minor. In the long list of public speakers we find the names of Fr. Patrick Schlager, O. F. M., whose theme was the "Confraternities of the Blessed Sacrament"; Fr. Ludgerus Schulte, O. F. M., who spoke on the Holy Eucharist and Christian Self-abnegation"; Fr. Kilian Muller, O. S. F. C., who delivered an eloquent sermon on the "Social Significance of the Holy Eucharist."

The most impressive feature of the Congress, however, was the grand procession of the Blessed Sacrament, which took place Sunday afternoon, August 8, and in which the following church-dignitaries participated: Cardinal Vannutelli, the special Legate of the Holy Father, who bore the Blessed Sacrament; the Cardinals *Fischer* of Cologne, *Ferrari* of Milan, and *Mercier* of Malines, Belgium; five *Archbishops*, 57 *Bishops* and *Mitred Abbots*, among them Bishop Doebbing of Sutri and Nepi, Italy, three Franciscan Bishops of China, several hundred priests, and at least 60,000 men. It was, indeed, an imposing spectacle, and a glorious public profession of Faith in the real Presence of Our Lord in the Holy Eucharist, such as Germany had not witnessed since the days of the Reformation. The next Eucharistic Congress will be held in Montreal, Canada, North America.

Switzerland.—In 1901 the Rt. Rev. Bishop of Lausanne addressed a circular-letter to his clergy, pointing out the great advantages of the Third Order of St. Francis, and urging them to establish a confraternity of the same in every parish of the diocese. Eight years have elapsed since then, and the following figures show that the zealous Bishop had not spoken in vain. According to the latest official reports, the Third Order in said diocese now numbers 392 priests, 256 canonically erected confraternities, and 18,000 members.

Spain.—In this country, as in Italy, religious instruction is not permitted in the common schools, being prohibited by state law. The Tertiaries of Bilbao, therefore, have recently built a school out of their own means, in which catechetical instructions are given by lay-teachers, all of whom are zealous members of the Third Order of St. Francis.

United States.—Cincinnati, O.—Sunday, August 29, 1909, will forever be a memorable day in the history of St. Bonaventure's parish, this city, for on that day the solemn dedication of its beautiful new school building took place. Promptly at 1:30 p. m., a grand parade, composed of the various church societies, the Knights of St. John, the C. K. of Ohio of St. Bonaventure, St. Leo, St. Catherine, St. Lawrence and St. Francis parishes, and the St. Anthony's Young Men's Benevolent Society, was formed, and marching east on Queen City Ave. to the Harrison Ave. viaduct, escorted the Most Rev. Archbishop, H. Moeller, D. D., by way of Westwood Avenue to St. Bonaventure's church. All business houses and residences along the line of march were profusely decorated with flags and bunting. Arrived at the church the Archbishop and clergy vested and proceeded to the new school building where the solemn dedication was performed by His Grace. Having returned to the church, the Very Rev. Fr. Chrysostom Theobald, O. F. M., spoke briefly but eloquently in German on the necessity of Catholic education, and congratulated the pastors and the congregation on their new, magnificent school, praising their unity and self-sacrifice and liberality which made such a grand structure possible. The Most Rev. Archbishop also addressed the congregation, saying among other things, that the "fathers of the republic" had already recognized the necessity of a moral education, but their intentions were frustrated by the great number of religious denominations which opposed one another. His Grace's words were followed by Benediction of the Blessed Sacrament and the solemn chanting of the "Te Deum."

The clergy present at the dedication were the Very Revs. Eugene Buttermann, O. F. M., Provincial; Chrysostom Theobald, O. F. M.; David Kersting, O. F. M.; Francis Xavier Buschle, O. F. M.; Vincent Trost, O. F. M.; Philip Rothman, O. F. M., a former pastor of the congregation; Angelus Havertepe, O. F. M.; Revs. Odoric Lehmkuhle, O. F. M., pastor; Diomedes Pohlkamp, O. F. M., assistant; Evarist Zoller, O. F. M.; Berthold Staubbach, O. F. M.; Anacleto Cornelissen, O. F. M.; Eligius Kunkel, O. F. M.; Urban Freund, O. F. M.; Timothy Brockmann, O. F. M.; Flavian Larbes, O. F. M.; Joseph Pohlschneider, D. D.; Francis Lamping, Francis Kessing, Albert E. Druffner, George Schmidt, Jos. A. Ticken, Frank Varellman, Mark Hamburger, C. P. P. S.; James Henry and Otto Hafen.

The new school building, of which the good people of St. Bonaventure's parish are justly proud, occupies a commanding site on Queen City Avenue, a short distance east of the church. It contains ten spacious class-rooms, and an equal number of cloak-rooms. On the first floor are two large rooms for societies, two class rooms, and in the rear the large and handsomely decorated auditorium with a seating capacity for 800. On the second and third floors are eight class rooms with two library rooms for the teachers. All class rooms are lighted from two sides by seven large windows. In the basement are two more rooms for societies.

and two large play rooms for the children. The stairways are constructed of iron with slate treads, and the floors of the corridors are mosaic-tiling. The use of wood was avoided as far as possible, in order to make the building fire-proof. The entire building will be heated by the "Vapor System." Mr. John Sheblessy, a member of the parish was the architect. The entire cost of the building is estimated at \$60,000.

The splendid generosity of the Catholics of Fairmount and Lick Run, and the untiring efforts of the pastor, Rev. Fr. Odoric Lehmkuhle, O. F. M., and of his able and zealous assistant, Rev. Fr. Diomede Pohlkamp, O. F. M., have made the completion of this imposing structure possible within such short a time. May God bless them, one and all.

—As announced in the last issue of the MESSENGER, a special celebration commemorative of the seventh centenary of the foundation of the Franciscan Order, will be held at St. Francis Church. This celebration should be of special interest to the members of the Third Order of St. Francis and it is expected that they attend the special services in large numbers, and also invite others who may desire to become members. A Triduum will be conducted by the Very Rev. Fr. Chrysostom, Custos, beginning on September 30th at 7:30 p. m. The morning services will be at 5:30, the evening services at 7:30. On Sunday, October 3d, immediately after Vespers, solemn reception of candidates into the Order. Sunday afternoon and evening confessions of the Tertiaries will be heard.

On October 4th, the Feast of Our Holy Father St. Francis, a solemn Highmass will be celebrated at 8:30 a. m., during which all the Tertiaries are expected to receive Holy Communion in a body. In the evening at 7 o'clock the singing of the "Transitus," veneration of the Relic of St. Francis, thereafter solemn blessing with the Relic.

Owing to the celebration of the golden jubilee of St. Francis church the regular monthly meeting of the Tertiaries will be held on the third Sunday of the month instead of the second.

Louisville, Ky.—The Right Rev. William George McCloskey, Bishop of Louisville, died peacefully at Preston Park Seminary, September 17, 1909. Born November 10, 1823, at Brooklyn, N. Y., he was ordained October 6, 1852 in the Cathedral of New York by the Most Rev. Archbishop Hughes. The deceased Bishop was the first Rector of the *American College, Rome*. Elected Bishop of Louisville March 3, 1868, he was consecrated in the church, "S. Maria della Umilita," Rome, May 24, 1868, by Cardinal Reisach, Archbishop of Munich. The Friars Minor have two churches in the diocese, viz., St. Boniface and St. Joseph's, while the Minor Conventuals are in charge of St. Anthony's and St. Peter's. We recommend the soul of the departed Bishop to the pious prayers of our brethren and of the members of the Third Order. R. I. P.

New York City.—Died, September 10th, at St. Vincent's hospital, the Rev. Fr. Daniel Blasi, O. F. M. The deceased was a noted missionary, connected with St. Anthony's church, on Sullivance Str., since 1883. Born in Toffa, near Rome, Italy, in 1842, he entered the Franciscan Order in 1862, and was ordained in Rome, December 19, 1866. Coming to America in 1870, he was for a time stationed at St. Francis church on West 35th Street, and in 1883 assigned to St. Anthony's. Fr. Daniel was an eloquent preacher, speaking Italian, English and German fluently.

and had successfully conducted missions in many parts of the United States, and at one time he occupied the chair of rubrics and canon law in the Franciscan College of St. Bonaventure, at Allegany, N. Y. Father Daniel was an active worker among the poor of St. Anthony's parish and his death has caused widespread grief throughout the district, which is largely populated by Italians, among whom he did his most effective work, because being himself a native of Italy, he possessed a knowledge of their language and a sympathetic understanding of their needs. Second only to his religious activity was his zeal as an educator.

The funeral of Father Daniel was held on Tuesday morning. Every seat in the edifice was occupied long before the beginning of the services and many parishioners were unable to enter. His Grace, the Most Rev. Archbishop Farley, was present in the sanctuary. The Right Rev. Monsignor M. J. Lavelle, the Very Rev. Monsignor Lewis and about fifty priests, including Franciscans, Dominicans, Capuchins, Augustinians, Jesuits, Carmelites and secular priests were in the sanctuary and in the front pews.

The Solemn Mass of Requiem was celebrated by the Very Rev. Custos, Father Hugolinus, O. F. M. The Rev. Father Cherubini was deacon and the Rev. Father Sigismund was sub-deacon, while Father Anthony was master of ceremonies. The sermon, in English, was delivered by the Rev. Dominic Scanlan, O. F. M. The interment was made in the Franciscan Fathers' plot in Calvary Cemetery. R. I. P.

—On Sunday afternoon, September 12th, the corner-stone of the new parochial school, which the Franciscan Fathers of St. Anthony's parish on Sullivan Street are erecting, was solemnly blessed by the Most Rev. Archbishop Aversa, the Apostolic Delegate to Cuba and Porto Rico. The blessing of the stone was followed by two eloquent sermons, one in English by the Rev. Dominic Scanlan, O. F. M., and the other in Italian by the Rev. Father Michaelangelo, O. F. M. After the ceremonies the procession reformed and marched back to the church where benediction of the Most Blessed Sacrament was given by the Apostolic Delegate. The new school will be fire-proof throughout, and equipped with every modern improvement, accommodating 1,500 children. The present pastor of St. Anthony's is the Rev. Ludovico Foppicino, O. F. M.

Buffalo, N. Y.—Died September 8th, in this city, whither he had gone to visit his confrères, the Very Rev. Fr. Francis Neubauer, O. M. Conv., D. D., Ex-Provincial of the Province of the Immaculate Conception, in the 73d year of his age. Born at Hochstadt, Bavaria, he came to this country in 1860, entered the Order of Minor Conventuals, made his solemn profession March 9, 1863, and was ordained November 1st of the same year. R. I. P.

Syracuse, N. Y.—The Very Rev. Louis Miller, O. M. Conv., D. D., Provincial of above named Province, passed to his reward September 10th, at St. Joseph's Hospital, this city. He was born in Obrigheim, Baden, Germany, May 9, 1851, and went to Utica with his parents at the age of three. In 1876 he was graduated from the University of Innsbruck, in the Tyrolese Mountains, Austria, and upon his return was made head of the Franciscan College of Trenton. Among his pupils was the

Most Rev. Dominic Reuter, now Superior General of the Minor Conventuals. R. I. P.

Paterson, N. J.—(Correspondence.)—At the recent chapter of the Holy Name Province, held at Paterson, N. J., August 24, the following changes were made: Rev. Benvenutus Ryan and Rev. Benedict Boeing were elected *Definitors of the Province*. At St. Bonaventure's Monastery, *Paterson*, Rev. Joseph Bussen was elected Guardian; Rev. Charles Loeffelholz, Vicar; Rev. Matthias Faust, Master of Novices; Rev. Stanislaus Woywod, Master of Clerics and Lector of Canon Law and Liturgy; Rev. Seraphin Geegan and Rev. Raymond Walsh, Assistant Pastors. At Mt. St. Sepulchre, *Washington, D. C.*, Rev. Bernardine Bidinger was elected Vicar; at St. Francis' Church, 31st, *New York City*, Rev. Anthony Berghoff and Rev. Arthur Rappard, Assistant Pastors; at St. Bonaventure's College, *St. Bonaventure, N. Y.*, Rev. Michael Mann and Rev. James Keenan, professors; at St. Patrick's Church, *Buffalo, N. Y.*, Rev. Benvenutus Rudolph, Assistant Pastor; at St. Stephen's Church, *Croghan, N. Y.*, Rev. Hilary Reinhard, Rector; Rev. Eusebius Schlingmann and Rev. Aloysius O'Malley, Assistants; at St. Joseph's College, *Callicoon, N. Y.*, Rev. Severin Benkert, Professor; at St. Anthony's, *Butler, N. J.*, Rev. Laurence Bushmann, Assistant Pastor; St. Joseph's, *Winsted, Conn.*, Rev. Hyacinth Rueberg, Assistant Pastor; at St. Elizabeth's, *Denver, Colo.*, Rev. Leonard Heckmann and Rev. Pacificus Cunningham; at *Louvain University*, Rev. Thomas Plassmann and Rev. Berard Vogt, for the purpose of pursuing special courses of study.

—On the Feast of the Blessed Virgin's Nativity, Fratres Gregory Carr, Raphael Adams and Paul Edel, and Brothers Gabriel Lebal, Roch Lauer and Benedict Simon pronounced their solemn vows, and Brother Gerard Bardiovski, made his profession in the Third Order Regular. Mr. Mathew Foley, of New York, was received into the Novitiate of the First Order. His religious name is Fr. Cornelius. On September 17th Fratres Gregory, Raphael and Paul were ordained sub-deacons by Rt. Rev. Bishop O'Connor, of Newark. (FR. N., O. F. M.)

Glenn Riddle, Pa.—The Very Rev. Edward Blecke, O. F. M., Provincial of Holy Name Province, officiated at the impressive ceremony of religious profession in the Convent of the Franciscan Sisters, this place, on Friday, August 20, receiving the vows of fourteen chosen brides of Christ who had completed their novitiate. A very beautiful and practical sermon was delivered by Rev. Fr. Clement J. Alten, S. J., of Boston, Mass., who conducted the preparatory retreat for the happy novices.

Terre Haute, Ind.—On Thursday, September 2d, the Rev. Avellin Szabo, O. M. Conv., chaplain of St. Anthony's Hospital, this city, which is in charge of the Lafayette community of Franciscan Sisters, celebrated the *fiftieth anniversary* of his entrance into the Franciscan Order of the Minor Conventuals. Four years hence, God willing, the venerable Father can observe the "golden jubilee" of his priesthood. Fr. Avellin was born September 18, 1839, in Hungary, where he entered the Order, and was ordained April 9, 1863. In 1869 he came to America.

St. Louis, Mo.—(Correspondence, September 15, 1909.)—The condition of the Very Rev. Fr. Cyprian Banschaid, who suffered a paralytic

stroke in St. Paul July 24th, improved so well during August that on September 1st he could be removed to Ashland, Wis. He is still unable to walk nor can he speak or make himself understood. According to the latest report a change to the worse has set in and his death may occur at any moment.

—Very Rev. Fr. Provincial Benedict Schmidt performed the canonical visitation in the Poor Clares' Convent at New Orleans, La., September 7th.

—The Franciscan residence at Waconia, Minn., and the charge of the congregation at Marystown have been given up lately in exchange for the Sacred Heart Parish in St. Paul. The endeavor to erect a new parish in Minneapolis was found to be premature. Fr. Odo Richardt, who was stationed at Minneapolis for the past year, has been made rector of the parish in St. Paul. His assistants are Fr. Rufinus Moehle, until lately pastor of the church at Waconia, and Fr. Raphael Fuhr, of the College at Quincy, Ill. FR. M. S., O. F. M.)

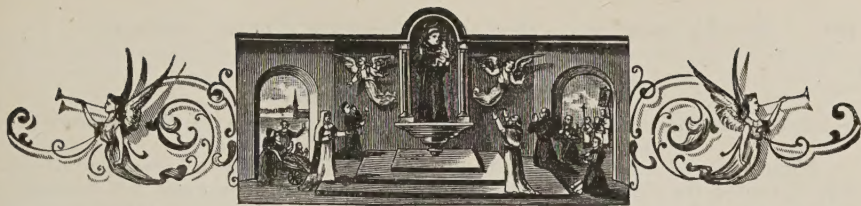
Santa Fe, N. Mex.—(Correspondence.)—In the Cathedral of St. Francis of Assisi, at Santa Fe, New Mexico, on August 18th, the Most Rev. John Baptist Pitaval, fifth Archbishop of Santa Fe, was invested with the Pallium, the insignia of his sacred office. The new Archbishop was consecrated on July 25, 1902, Auxiliary Bishop of Santa Fe, with the titular see of Sora. Since the death of Archbishop Bourgade in May, 1908, Bishop Pitaval has been administrator of the diocese, and in January last he received the archiepiscopal appointment.

The Rt. Rev. Bishop Matz, of Denver, celebrated Pontifical High-mass, assisted by the Very Rev. Provincial Chrysostom Theobald, O. F. M., of Cincinnati; and the Very Rev. Fr. Capilupi, S. J., as deacons of honor. The Rt. Rev. Bishop Granjon, of Tucson, delivered the English sermon, while the Rev. Fr. Juillard, of Gallup, spoke in Spanish.

At the end of the Mass Archbishop Pitaval, kneeling before Bishop Matz at the altar, took the oath of obedience to the Pope and was invested with the Pallium. These ceremonies over, His Grace arose and solemnly bestowed the blessing on the vast congregation. Besides those already mentioned, there were about 80 priests present, among these the following Franciscan Fathers: Barnabas, Florentin and Camillus from Jemez; Albert and Jerome from Peña Blanca; Heribert and Turibius from Roswell; Anselm and Fintan from St. Michael's, and Leopold from Chin Lee.

The services in the church were followed by a banquet for the Prelates and Priests, served by the Sisters of Loretto at their academy. The Governor of New Mexico and the Mayor of Santa Fe were among the guests. In the toasts delivered, the old Franciscan "Padres" were feelingly referred to as the pioneers of Christianity and civilization in the "Kingdom of St. Francis," as New Mexico was called by the saintly missionaries. In his response to the good wishes offered him, Archbishop Pitaval thanked the Prelates, the Clergy, and invited guests, and made special mention of the good work the Franciscans were doing at present in his archdiocese.

—SICKNESS is not an evil we should fear; but a most efficacious means of sanctifying us. To murmur when God sends it, is to complain of a benefit.—*St. Vincent de Paul.*



Thanksgivings for Favors Received

are inserted in this column *free of charge*, provided the favor is clearly stated, the name and address of the sender given in full, and when received before the 15th of the month. If the "favor received" is not explicitly mentioned, it will be published — but under the heading of "Thanksgivings Not Specified".

Portland, Ore., August 15, 1909. I herewith wish to give sincere thanks to St. Anthony for a singular grace obtained, after making the nine Tuesdays in his honor.

A. C.

Attleboro, Mass., Aug., 18, 1909. Sincere thanks to the Sacred Heart, Our Blessed Lady of Victory and St. Anthony for the restoration of my health and the settlement of a law-suit without being obliged to go into court.

B. T. H.

Louisville, Ky., Aug. 23, 1909. For the conversion of a young man to the Catholic Faith, and for the happy sale of property and payment of just debts, I return sincere thanks to Our Lord, the B. V. Mary, St. Joseph and St. Anthony.

N. S.

New York City, Aug. 31, 1909. Sincere thanks to St. Anthony for obtaining tenants for several vacant apartments.

M. S.

Cincinnati, O., Sept. 1, 1909. Enclosed alms is for the poor students, which I had promised if my wife should regain her former health.

P. J. W.

Amarillo, Tex., Sept. 4, 1909. With sincere thanks to St. Anthony I send enclosed alms for the poor students for obtaining the following requests: 1. That I and my sister might have opportunity to receive the Sacrament of Confirmation; 2. for a successful collection of money to pay the expenses of a priest to preach a Holy Mission to the Mexicans, and lastly for a successful sale.

M. A. M.

Bremen, Ind., Sept. 7, 1909. Enclosed, please, find an offering for the poor students for a safe and easy confinement, also for the safe trip of two persons and

many other favors, for which I promised publication in ST. ANTHONY'S MESSENGER.

A. B.

Toronto, O., Sept. 8, 1909. Sincere thanks to dear St. Anthony for the restoration of my health, which had been seriously affected for more than five years. After having been treated by several physicians, I took refuge to the great Wonder-worker about a year ago; since then I am getting along finely. Although I am not perfectly cured yet, I hope to be so in a short time.

E. C.

New York City, Sept. 8, 1909. Enclosed you will find an offering for "St. Anthony's Bread," which I promised for finding a watch I had lost.

J. T. H.

Chicago, Ill., Sept. 12, 1909. Many heartfelt thanks to good St. Anthony for the restoration of my health, without having to undergo another operation. Enclosed alms is for "St. Anthony's Bread."

B. J.

Calumet, Mich., Sept. 13, 1909. Enclosed find an offering in thanksgiving to St. Anthony for retaining my present position.

M. L. S.

Fishkill on the Hudson, N. Y., Sept. 15, 1909. For the cure of cancer on my nose, I return sincere thanks to St. Anthony.

B. R.

Cincinnati, O., Sept. 15, 1909. Some time ago I sent an intention to be placed at the foot of St. Anthony's statue in your oratory for the restoration of my health. Since then my health has greatly improved and I enclose an alms in thanksgiving.

K. K.

Thanksgivings not specified:

C. G., Cincinnati, O.—P. W., Grand Forks, N. Dak.—L. H., and T. F., St. Louis, Mo.—M. E. B., Staten Island, N. Y.—M. M. C., Yankton, S. Dak.—M. C., San Francisco, Cal.—W. K. M., Cleveland, O.—I. L., Calumet, Mich.—A. S., Hamilton, O.—P. J. S., Calumet, Mich.—W. W., Ogdensburg, N. Y.—J. M., Ivanhoe, Minn.—M. M., Cincinnati, O.—H. D., East Grand Forks, Minn.—E. G., Jersey City, N. J.—M. A. McC., Meriden, Conn.—I. H., Minneapolis, Minn.—M. S., Rock Island, Ill.—M. F., Greeley, Neb.—A. S. E., St. Louis, Mo.—J. R., Peoria, Ill.—A. J. L., Boston, Mass.—M. W., Lamoille, Minn.—M. D., Indianapolis, Ind.—D. M., Philadelphia, Pa.—P. McC., Toronto, Ont., Can.—R. L., Colorado Springs, Colo.—G. A. K., Topeka, Kans.—A. C. S., La Salle, Mich.—Sr. M. I., Rochester, Minn.—J. E. K., Blue Lake, Ont., Can.

Monthly Intentions.

Recommended in a Special Manner to the Intercession of St. Anthony and to the Prayers of His Devoted Clients.

Conversion of several persons to the Catholic Faith.—For a knowledge of the will of God in the choice of a vocation.—That a husband may avoid evil company, return to his Church and be good to his family.—The return of a loaned sum of money.—To obtain a good servant girl.—Recovery of good health.—Cure of a sore limb.—To obtain good tenants.—To get good Catholic companions.—Cure of various ailments.—Grace of patience.—Means to pay debts.—Cure of rheumatism.—To obtain a good permanent position.—That a man's mind may be restored.—Successful and speedy sale of property.—For success in learning a certain kind of work.—Protection against enemies.—To get a suitable home.—Return of a lost sum of money.—Health for a mother.—Speedy and successful sale of house.—Return to the practice of their faith for two brothers.—Reconciliation of three families.—That a widow and orphan may not be forced to go to court.—For several persons to retain their eye-sight.—Success in business trips.—God's blessing upon a family.—To obtain good and steady employment.—That a son may be kind to his parents.—Strength and wisdom to accomplish certain undertakings successfully.—Grace of a happy death.—Success in business.—Success of several clergymen.—Success in studies.—To obtain a better home.—Complete cure for a sister.—Speedy and just settlement of a law suit.—Protection against enemies and contagious diseases.—Reform of many persons, grace to avoid evil company, become temperate and return to the practice of their religious duties.—Assistance for the poor Catholic Indian Schools.—Many special, spiritual and temporal intentions.—All intentions recommended to the "Pious Union of St. Anthony."—All intentions placed at the foot of the statue of St. Anthony in our oratory.—All readers, contributors and zealous agents of ST. ANTHONY'S MESSENGER.—Conversion of sinners.—The Poor Souls.

Days of Indulgences in October.

On the 2nd. Feast of the Holy Guardian Angels.
On the 4th. Feast of Our Holy Father St. Francis.
On the 6th. St. Mary Frances, Virgin III. O.
On the 13th. St. Daniel and Companions, M. I. O.
On the 19th. St. Peter Alcantara, Conf. I. O.
On the 26th. St. John Capistran, Conf. I. O.

On the day of the monthly meeting for the members of the III. Order who have confessed, received, visited the church, and prayed for the Holy Father's intentions.

One other day which they might select, each month, on same conditions.

As often as they recite the Franciscan Crown or Rosary.

As often as they recite the "Our Father," "Hail Mary," and "Glory be to the Father," etc., five times for the safety of the Church, and once for the intentions of the Sovereign Pontiff.

Monthly Patron: ST. PETER ALCANTARA.

Obituary.

Of your charity pray for the repose of the soul of Mr. J. O'BRIEN, who was accidentally killed August 25, 1909, at Hamilton, Ont., Canada. He was a zealous member of the Third Order, a practical Catholic, and a faithful subscriber to ST. ANTHONY'S MESSENGER.—MISS C. ANNA CURRAN, of Sweet Springs, W. Va., who died August 25, 1909. She was a member of the S. Heart League and of the Pious Union of St. Anthony.—MRS. MARY ANN MORRIS, who departed this life August 26, 1909, at St. John, N. B., Canada. She was a subscriber to ST. ANTHONY'S MESSENGER.—MRS. ANN MURPHY, who passed to her reward August 27, 1909, at Cincinnati, O., at the age of 80 years. She was one of our subscribers.—MR. JACOB MAX, who died August 30, 1909, at Lafayette, Ind., in the 74th year of his age. He was a faithful Catholic and a strong character.—MISS CATHERINE HUELSMANN, who passed to her reward, September 12, 1909, at Cincinnati, O., in the 68th year of her age. She had been a faithful Tertiary since November 21, 1866 (Profession Jan. 3, 1868), and was a sister of our Rev. Confrere, Fr. Eberhard, O. F. M.

May their souls and the souls of the faithful departed, through the mercy of God, rest in peace!



ST. CHARLES BORROMAEUS.